THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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But to return. During this time not only were great numbers initiated into the kingdom of heaven, but those who were sick were healed, and those who were diseased flocked to us daily, and truly their faith was great, such as I hardly ever witnessed before, consequently many were healed of their infirmities and sicknesses. We were continually employed, and hardly gave "sleep to our eyes or slumber to our eyelids," and some nights we would hardly close them. The task was almost more than we could endure; but realizing the circumstances of this people, their love of truth, their humility and unfeigned charity, caused us to use all diligence and make good use of every moment of time, for truly our bowels yearned over them. Notwithstanding our unwearied and unceasing labors, we could not fill the calls we had from day to day, for the work kept spreading, the prospect of usefulness grew brighter and brighter, and the field opened larger and larger, while the cries from the north, from the south, from the east and from the west, of "come over and help us," were more and more frequently sounding in our ears.

The reader will not, I think, accuse me of egotism, when I say that we were diligent, for I do not remember, during the last six months I spent in that country, of retiring to my bed earlier than twelve o'clock p.m., which was also the case with brothers Hyde and Fielding. Brother Hyde was laid up with sickness about six weeks on account of his excessive labors, from which, however, he was happily restored.

On the eighth day of April, A.D. 1833, it being Sunday, and the time appointed for a General Conference of the Saints in that kingdom, and the day previous to our departure from them, they began to assemble at an early hour in the morning, and by nine o'clock there were from six to seven hundred of the Saints assembled from various parts of the country.

The meeting was opened by singing and prayer. While I contemplated the congregation then assembled, which had been brought into the kingdom through our instrumentality in such a

short time, I was truly grateful to my heavenly Father, and my soul did magnify his holy name, while my aspirations ascended to heaven, that all those who had embraced the Gospel might, through endurance of faith unto the end, share in the glories of the eternal world, and sit down with Abraham, Isaac, and Jacob, in the kingdom of our Father.

To one who has been the humble instrument in the hands of God of bringing souls into the kingdom, and who has instructed them in the things of God, and has rejoiced in seeing their minds expand, and their ready reception of the truth of heaven, and whose souls are humble and filled with gratitude to God for sending them his servants to lead them into the ways of truth, there is a tie of no ordinary kind that binds that individual to such a people, and it requires considerable effort of mind to tear himself away from such an affectionate and loving society.

After the meeting was opened, we proceeded to give instructions to the official members, reminding them of their several duties and callings, and the responsibilities which rested upon them; pressed upon them the necessity of being humble and faithful in the discharge of their duties, so that by patience, by meekness, and by love unfeigned, they might commend themselves to God and to the Church of Jesus Christ, over whom the Holy Ghost had made them overseers.

Believing it necessary for the good of the kingdom to have some one to preside over the whole Church, we nominated brother Joseph Fielding to be appointed to that office, and brothers Levi Richards and Wm. Clayton to be his counselors. The nomination met with the approbation of the whole assembly, who agreed to hearken to their instructions and uphold them in their offices. These brethren were then, with eight Elders, several Priests, Teachers, and Deacons, set apart and ordained to the several offices to which they were called. One of the brethren who was ordained was going to Manchester, one of the largest manufacturing towns in England, and another to the city of London, and who undoubtedly would carry the glad tidings of salvation to those places.

We then laid hands upon forty individuals who had previously been baptized, for the gift of the Holy Ghost; after which about one hundred children were presented to us to receive a blessing, and the same day we baptized twenty individuals for the remission of sins, and then proceeded to administer the Sacrament to this numerous assembly. We then gave some general instructions to the whole Church, respecting their duty to God and to one another, which were listened to with great attention, and were treasured up in the hearts of most who were present. At five o'clock p.m. we brought the Conference to a close, it having continued without intermission from nine o'clock a.m. We then appointed seven o'clock the same evening to deliver our farewell addresses. At the time appointed we repaired to the meeting, which was crowded to excess. Brother Hyde and myself then spoke to them respecting our labors in that land, the success of our ministry, and the kindness we had experienced at their hands; told them that we hoped before long to see them again, after we had visited the Church and our families in America; but when we spoke of our departure, their hearts were broken within them, they gave vent to their feelings and wept like children, and broke out in cries like the following: "How can we part with our beloved brethren?" "We may never see them again." "O why can you leave us," etc. I could not refrain, my feelings only found vent in a flood of tears.

Some persons may be disposed to accuse me of weakness on this occasion, but if any should do so, I would say that I do not envy any man's feelings who could witness such a scene, with all its associations, and the finer feelings of his heart strings not to be touched on such an occasion; indeed, it would have been almost an impossibility for us to have left this dear and affectionate people, had we not had the most implicit confidence in the brethren who were appointed to preside over them in our absence; but knowing their faith and virtuous conversation, and that they had the confidence of the Church, we felt confident that

the affairs of the Church would be conducted in righteousness; consequently we left them under different feelings than we otherwise could, had they had no shepherd.

Immediately after dismissing, we met the official members at a private house, the number of whom were eighty, and instructed them further in their duty, and broke up at one o'clock the next morning. This was certainly one of the most interesting Conferences I ever attended; the services were calculated to convince the honest and to give joy to Saints, and will long be remembered by all those who attended, and I have no doubt was the means of great and lasting good. At this Conference we were favored with the company of Elders Isaac Russel and Willard Richards. The latter had returned from the county of Bedford, where he had been proclaiming the Gospel. In consequence of sickness, his labors had not been so extensive as they otherwise would have been, and were confined a short distance from the city of Bedford, where he raised up two small Branches, which he set in order, and ordained one Elder and other officers. He labored under considerable difficulty in consequence of the conduct of Elder Goodson, who accompanied him on that mission, who taught many things which were not in wisdom, which proved a barrier to the spread of the truth in that region. Elder Russel had returned from a mission to the north, having been laboring in the county of Cumberland, near the borders of Scotland, where numbers of his friends resided. While he was there, he met with considerable opposition even from those of his own family, as well as the ministers of the different denominations, who sought every opportunity to block up his way and to destroy his influence.

However, notwithstanding the great opposition, he was instrumental in bringing upwards of sixty souls into the kingdom of God, and left them rejoicing in the truth, and strong in the faith of the Gospel. Thus the great work which is to go through the length and breadth of that land, which will cause the hearts of thousands to rejoice, and the poor and meek to increase their joy in the Lord—which shall lead the honest hearted to the fountain of truth—which shall prepare a holy company from that nation to meet the Lord Jesus when he shall descend from the mansions of glory, and from the regions which are not known—which shall cause thousands to rail against the doctrines of Christ and his servants, and persecute the honest in heart—which shall prepare the ungodly for the day of vengeance of our God, and shall bind them together in the cords of darkness—was commenced in three places, viz: Preston, Bedford, and Alston, which forcibly reminds me of the parable of the leaven, which the woman cast into three measures of meal.

[TO BE CONTINUED.]

FOUR KINDS OF SALVATION.

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Salvation, as proposed to man in the Scriptures, is of four kinds, viz:

First—Salvation from original sin and its effects.

Secondly—Salvation from actual sin, or individual transgression.

Thirdly—Temporal Salvation.

Fourthly—Eternal Salvation.

We shal now proceed to set forth the nature of each of these salvations, and the conditions on which they are enjoyed by man.

Original sin and its effects came by the transgression of Adam and Eve, in the Garden of Eden. So "sin entered into the world, and death by sin."

This sin and death affected the whole family of man in a twofold point of view, viz: banishment from the presence of the Lord, and the death of the body. And unless some means of salvation had been provided, the bodies of men must have slept in eternal

silence, and their spirits dwelt in eternal banishment.

But says the Apostle, "As in Adam all die, even so in Christ shall all be made alive."

Jesus Christ, then, has paid the debt which Adam contracted, and through his death and resurrection has redeemed all men from the fall, and from death, and from every thing which Adam's transgression entailed upon them.

This salvation is UNIVERSAL; that is, it applies to all the race of Adam, without any regard to the deeds done in the body. The death and condemnation came by one (Adam), and so passed upon all men without any act or agency of their own.

So the redemption comes by one man (Jesus Christ), and will be effectually applied to all men, without any conditions whatever on their part.

It is free grace alone, without works, which redeems man from the fall, and from the death which came by reason of the fall. The most hardened sinner, who sinks to endless woe, will go there as free from Adam's fall as if it had never been.

Hence Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

All little children (being redeemed by Jesus Christ) are saved and counted holy without any faith, repentance, baptism, or anything else. Hence the doctrine of little children being "desperately wicked, deceitful, depraved, etc, and that they must be born again, changed, be converted, experience religion, be regenerated," etc, is a doctrine of devils, or of foolish and inconsiderate men.

We come now to speak of the second salvation, viz: salvation from personal transgression. This salvation is the Gospel which was to be preached to sinners. "It is not to call the righteous, but sinners to repentance."

This salvation is promised on the conditions made known in the Gospel, "He that believeth and is baptized shall be saved." "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Save yourselves from this untoward generation." "Arise and be baptized, and wash away your sins." "The like figure whereunto even baptism doth now SAVE US."

"Ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became servants of righteousness." The foregoing texts all go to show that sinners experienced a present salvation from sin on conditions of faith in Jesus Christ, repentance towards God, and baptism for the remission of sins. They were saved then and there,—they were saved that very hour, that is, justified, forgiven, made free from sin.

This Gospel salvation pertains to sinners only. Little children could have no part in it.

We next proceed to notice the third salvation, viz: temporal salvation.

This varies in different ages and under different circumstances. In the days of Noah it was salvation from the flood, and the ark was the means. In the days of Lot it was salvation from fire, and fleeing from Sodom to Zoah was the means. In the days of Jacob it was salvation from famine, and a revelation to lay up corn was the means. In the days of Moses it was salvation from Egyptian bondage. In the days of Esther it was salvation from the decree of Haman. In the days of Ezra it was salvation from seventy years' captivity in Babylon, by a restoration to Jerusalem. In the case of Paul's shipwreck it was salvation from a watery grave, by the soldiers and sailors abiding in the ship according to Paul's directions. But in the days of Josephus it was salvation from the sword, famine, and pestilence which befell the Jews. This salvation was accomplished by fleeing to the mountains, according as the Savior forewarned his disciples. "When ye see Jerusalem compassed with armies, then let him who is in Judea flee to the mountains."

So in these last days, salvation is needed from famine, earthquake, war, pestilence, and flame of devouring fire, which must overtake the wicked world, and all that remain among them. "But in Mount Zion, and in Jerusalem, shall be deliverance, and in the

remnant whom the Lord our God shall call." So in fulfillment of this, the Lord has provided the western wilds of America, and the land of Palestine, for places of deliverance for his own peculiar people. And he will gather his sheep out of all countries where the false shepherds have preyed upon them, and will "cause them to dwell safely in the wilderness, and sleep in the woods." (See Ezekiel 34.) This temporal salvation comes by revelation in these last days, as in days of old, and therefore can only come to those who are govered and led by revelation, viz: the Latter-day Saints.

We must now speak of the fourth state of salvation, viz: eternal salvation. This can only be enjoyed in the immortal state, after the resurrection of the body and its reunion with the soul.

All those who are redeemed from Adam's fall will enjoy this eternal salvation, if they die before they come to years of accountability, being incapable of committing sin.

All sinners will enjoy eternal life and salvation, on conditions of faith, repentance, and baptism, and endurance to the end.

Hence, a man may be saved from Adam's fall by free grace, and from his own sins by belief and baptism, and also partake of temporal salvation by obeying the warnings which God sends by revelation: and after being saved in this threefold sense, he may neglect to endure to the end in keeping the requirements of Jesus Christ, and so at last be damned.

Here, then, is a condition to be fulfilled by the creature, in order to the enjoyment of eternal salvation, which is not absolutely necessary to either of the other salvations, viz: endurance to the end. That is, a person must continue in well-doing, and in keeping the commandments of Jesus, from the time he is baptized into Christ till the end of this life of probation.

Having now shown clearly and distinctly the nature of salvation as revealed and proposed by the heavenly Father to his children in different ages, we leave the subject, with a sincere hope that all those who love the truth may be led to work out their own salvation with fear and trembling.

GOD THE ORIGIN OF ALL BLESSINGS.

[CONTINUED FROM PAGE 621.]

There is a region where the inhabitants cannot say, "It rains not on us," but they must say, "The timber grows not here." Greenland is without a forest. Do you ask, how are their habitations warmed in winter? Sailors tell us that train oil is their fuel. But wood is wanting. Their houses must be covered; their spears and javelins must have handles. Without domestic or hunting utensils, boats or fishing-tackle, their homes cannot be tenanted; without wood these things cannot be made. Travelers tell us that a certain current of the ocean, or certain winds, or both united, bear along in a proper direction the once stately tree, and another and another, with abundant constancy, and lodge the needed forests between the islands. There it remains until required by those whom the Lord forgets not. The soil does not nourish the needed oak for their convenience, but the billow obeys his voice and bears it to them.

If you had no resource for fuel but *train oil*, you could not get that, for the whale is ordered to swim nearest those who most need his flesh. No trees are thus borne along the shores of France, or Spain, or England, or perhaps any other nation. They are not needed, but in the frozen climes. Where these trees are torn from, or how they are swept away, we are not commonly told, and it matters not, so that the Greenlander fails not to receive his mercies. If other shores were naked, and forests waved not there, they would not be supplied, as is this land of snow, for ocean's cur-

rent is not freighted thus with trees, or it does not bear in the right direction, or the islands do not stand so as to form a storehouse for the timber. Reader, while looking at these facts, as they are scattered all over the earth, it is evident enough that our Parent designed it all in kindness. To believe otherwise, requires an appetite for untruth that no man need covet.

While stating that these mind-exhibiting contrivances were scattered all over the earth, we scarcely crossed the threshold of reality. The train of thought evincing facts stretches from world to world, and extends from star to star.

The scientific reader must allow us to depart at will from the language of astronomy, when speaking of distant worlds, so as to be understood by the little boy, or the unread investigator. We must address the child in the manner of children's converse.

Young reader, there are certain first principles which you must understand and keep in memory, before you can profit by certain pleasing information. You are aware that the author of an almanac must know much of the sun, and moon, and other worlds, which you do not. He tells you of an eclipse many months or years before it takes place. He tells you to a minute when it will begin, how much of the sun or moon will be darkened, and when it will cease, etc. The reason he can do this is, he has looked through a telescope, and has found out the distance of the sun and of the moon, how large they are, etc. Astronomers can see through those glasses worlds which we cannot see with the naked eye; and they have discovered many facts concerning distant worlds, which seem strange to those who have not looked through the telescope. These are the astronomical facts which you are desired to mark attentively:—

1. Our sun is many thousand times larger than the world we walk on.

2. Our earth flies entirely around the sun in one enormous circular sweep, once every year.

3. There are some worlds much nearer to our sun than we are, and flying around it. We must notice them one by one, beginning with the nearest.

First, there is a world smaller than our earth, a beautiful little world, which flies around the sun at the distance of almost forty millions of miles. This is much nearer the sun than we are. Astronomers have chosen to name this little world *Mercury*. It has no moon. It does not need one; because it is so close to the sun that it has many times the light and heat which we enjoy.

Secondly, if you will come some twenty millions of miles further from the sun, you will pass another beautiful world just about the size of the one we live on. It is the same that we see so often, and is called the evening star. Astronomers have named it *Venus*. It is more than sixty millions of miles from the sun. Although this is a great distance, yet it is nearer the sun than we are, and has more light without a moon than we have with one. It does not need a moon, and it has none.

Thirdly, the next world we come to is our earth. We are the third in order from the sun, and ninety-two millions of miles from that luminary. We have a moon, and it is of great service to us.

Fourthly,* if we pass on from the sun, almost four hundred millions of miles beyond where we are, we reach a world as large as fifteen hundred of our earth. This has been named *Jupiter*—almost five hundred millions of miles from the sun. It must need a moon indeed. It has four. But according to the laws of attraction, and the principles of astronomy, four large or serviceable moons would drag a world like ours to fearful ruin. The remedy is the size of Jupiter. This world, with so many moons, is—by chance?—so large and ponderous, that it moves on unwaveringly.

Some have avowed, and with reason on their side, that at a distance so enormous, even *four moons* cannot make up the want, and afford a supply of comforts such as we enjoy.

Others answer, that the nights of

* The smaller planets between us and Jupiter, we have passed over. The unread could not easily understand the facts which it would have been necessary to state concerning these worlds, had we mentioned them.

that world are never long. Each side of that cold planet is exposed to the face of the sun every four or five hours.

Fifthly, if we go from the sun nine hundred millions of miles, we come to a stupendous world, as large as a thousand of this; it has seven moons, and other contrivances are plainly visible, which must make up for want of light and heat that would be felt without them.

Sixthly, go from the sun eighteen hundred millions of miles, and we find a large and beautiful planet. Six moons have been seen, and how many more may be there, which distance renders invisible to us, we are unable to say. Also, what additional plans and arrangements are there furnishing a bountiful supply of heat and light, our short telescopes will not enable us to determine.

We must here pause and ask the reader to make one *deduction* from the few facts which we have selected from the multitude. Before this conclusion is drawn however, some items must be recalled to the reader's remembrance.

The atheist does not tell us of any *law of nature*, of any *attraction*, or natural tendency of things which secured it from all eternity that Mercury should have no moon, or that we should have one. We never have heard, and never expect to hear, any other than two causes referred to as effecting these things. One is, that the kind Creator was also wise, and that he ordered seven moons to sail around Saturn, and only four around Jupiter, because Saturn was almost as far again from the sun as the other. The other cause is, that it has *happened* so always. It has been fortunately right from everlasting. The three last worlds mentioned did not *chance* to be smaller than they are.

The first three worlds named are not so large as the others. Had they been thus massive, they would have fallen into the sun, or their motions must have been increased, altering our seasons, and shortening them so as to require an endless train of changes throughout all the elements.

We have now glanced at fifteen or twenty items—*chances*, or *mercies*—any one of which, altered in any way, would destroy a world. The catalogue does not stop here. Millions and millions would not fill up the list. We only point to a few palpable illustrations, and we have not time to do more, even if the reader had patience to examine a long detail.

[TO BE CONTINUED.]

HABIT.—"I trust everything under God," said Lord Brougham, "to habit, upon which in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child, grown or adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth; of carefully respecting the property of others; of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into an element in which he cannot breathe, as of lying, cheating, and swearing."

TRUTH.—How beautiful is truth! In this world where there is so much falsehood and deceit, whereby hearts are estranged, and recriminations, assaults, and crimes engendered—how beautiful are the true thought, word, and deed Like the sun smiling out amid the angry storm—like the bright star shining through the heavy night cloud—like friend clasping the hand of friend—like right rebutting wrong—like the lance of virtue ringing on the shield of vice—like heaven upon earth, and God in man, is Truth! Precious and priceless. Dearer than smile of friend, love of parent, or pomp or fame. Truth is bold, noble, and God-given, beyond every other attribute of the soul.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 2, 1876.

THE MILLENNIUM.

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THE learned Bishop Newton in his "Dissertation on the Prophecies," makes the following observation: "In the general, that there should be such a happy period as the millennium; that 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High,'—Dan. vii, 27; that Christ shall have 'the heathen for his inheritance,' and the 'uttermost parts of the earth for his possession,'—Psal. ii, 8; that, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea,'—Isa. xi, 9; 'that the fulness of the Gentiles shall come in, and all Israel shall be saved,—Rom. xi, 25, 26; in a word, that the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the Prophets, as well as of St. John; and we daily pray for the accomplishment of it, in praying: 'Thy kingdom come, thy will be done on earth as it is done in heaven.'"

A very large majority of professing Christians hold the doctrine here enunciated. They profess to believe, too, that the second advent is nigh at hand. They affirm that they hope for an inheritance in that kingdom; and it becomes a matter of the very first importance, one, too, in which all mankind are alike interested, to learn, in point of fact, upon what terms men may confidently look to receive such an inheritance, as are pointed out, not in the silly stuff, twaddle, and nonsense, so peculiar to certain classes of modern religionists, but in the sacred word of God. We propose to take up this subject in another article, and in this, first to glance at the glorious prospect before the Saints, as seen in the light of Scripture, tradition, and renewed revelation given in this our day.

We read in 2 Peter iii, 8, that "one day is with the Lord as a thousand years, and a thousand years as one day," and we accept this statement in a literal sense, for many reasons, two of which we will here give. The Lord told Adam, in Eden, that in the day he ate of the forbidden fruit he should surely die. We read that he did eat of that fruit, and yet he lived 930 years of man's reckoning; although he did die within the day from Peter's point of view, that "one day is with the Lord as a thousand years" with man. Again, Rev. xx, 1—6, tells us of the Sabbatic era—the Millennium, a day of rest—a period of a thousand years of man's reckoning, but one day of God's, and corresponding with the seventh day of the week, or day of rest instituted by God for man. We find therefore that seven thousand years are seven days with

God, and, according to John the Revelator, the seventh or last thousand years of Earth's probation is to be a Sabbath, or day of rest, or jubilee.

Bishop Newton further observes, "of all the Prophets, St. John is the only one who hath declared particularly, and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom, and that it should continue upon earth a thousand years; and the Jewish church before him, and the Christian church after him, have farther believed and taught, that these thousand years will be the seventh millenary of the world." He then proceeds to cite many Jewish and Christian authorities in support of this doctrine, a few of which we here present.

"It was the tradition of the house of Elias, who lived two hundred years or thereabouts before Christ, that 'the world endures six thousand years, two thousand before the Law, two thousand under the Law, and two thousand under the Messiah.' Justin Martyr in the second century, declares the Millennium to be the catholic doctrine of his time. He says—'I, and as many as are orthodox Christians in all respects, do acknowledge that there shall be a resurrection of the flesh (meaning the first resurrection) and a thousand years in Jerusalem rebuilt, and adorned, and enlarged as the prophets Ezekiel, and Isaiah, and others unanimously attest.' Afterwards he subjoins, 'A certain man among us, whose name was John, one of the Apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should live a thousand years in the new Jerusalem, and after these should be the general resurrection and judgment.' Tertullian at the beginning of the third century, professeth his belief of the kingdom promised to the Saints upon earth, of their resurrection, of their living in the new Jerusalem, and of the destruction of the world and the general judgment after the thousand years. Lactantius, at the beginning of the fourth century, says: 'Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is six thousand years.' And again, 'because having finished the works, he rested on the seventh day, and blessed it; it is necessary that at the end of the six-thousandth year, all wickedness should be abolished out of the earth, and justice should reign for a thousand years.' He saith: 'When the son of God shall have destroyed injustice, and shall have restored the just to life, he shall be conversant among men a thousand years, and shall rule them with most just government. At the same time, the prince of devils shall be bound with chains, and shall be in custody the thousand years of the heavenly kingdom, while justice shall reign in the world, lest he should attempt any evil against the people of God.' He saith, 'When the seven thousand years shall draw towards a conclusion, Satan shall be loosed again; and when the thousand years shall be completed, then shall be that second and public resurrection of all.' Another Jewish writer, Rabbi Ketina, as cited in the Gemara or gloss of their Talmud, said, that 'the world endures six thousand years, and one thousand it shall be laid waste, (that is, the enemies of God shall be destroyed), whereof it is said, "The Lord alone shall be exalted in that day."—Isa. ii, 11. Tradition assents to Rabbi Ketina; as out of seven years every seventh is the year of remission, so out of the seven thousand years of the world, the seventh millenary shall be the millenary of remission, that 'God alone may be exalted in that day.'"

An account of the year of remission here spoken of, will be found in Lev. xxv, 2—4, wherein it is appointed that every seventh year "shall the land keep a Sabbath" for "a rest unto the land—a Sabbath for the Lord." Lev. xxv, 10, tells of another Sabbath ordained of God, the Sabbath of Sabbaths, the year of jubilee, following after every seven times seven years. Every fiftieth year the land was to rest, all slaves were to be liberated, and all lands sold, or in any wise alienated during the forty-nine preceding years, reverted to their original owners.

The weekly Sabbath, the Sabbath of the land, occurring every seven years, and the Sabbath of jubilee occurring every seven weeks of years, besides affording intrinsic advantages in their observance, were doubtless ordained of God, to preserve the memory of creation among the children of men. They also serve to establish the doctrine of the millennial reign, and it is just as certain that the earth will have a Sabbatic rest at the expiration of the six thousand years, as that these Sabbaths were ordained of God for the observance of his people. It is just as certain that the Lord's day—a thousand years of peace and righteousness under Christ's personal reign—will succeed the six thousand years of human governments, with there more or less of sin, misery, and strife; as that the Lord ordained the weekly Sabbath to be a holy day—a day of praise, worship, rest, and peace, to succeed the six worldly days of men's labors, cares, and tumults. And while men may fail in the observance of their appointed Sabbaths, it is not to be feared that Christ will fail to observe the millennium. Indeed he has already commenced to prepare for it, by having restored the everlasting Gospel.

Rev. xix, 7, reads: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready," clearly denoting that at the commencement of the Millennium, when Christ shall come, his Church will be found ready to receive him. Then shall the kingdoms of this world become the kingdom of our God and his Christ. To this end God hath restored the everlasting Gospel, under the direction of Peter, James, and John, who with Elias, Elijah, Moses, and other ancient Prophets and Apostles are now actively co-operating with the children of men in the work of the restoration of Israel to the lands of their inheritance; and this Gospel of the kingdom is now being preached, first to the Gentiles, and then to the Jews, for a witness, and then shall the end come. D. McK.

ARRIVAL AT NEW YORK.—The S.S. *Wyoming*, which sailed from this port on the 13th inst. at 3.30 p.m., with the third company of this season's emigration, arrived at New York on Saturday, 23rd inst., at 12 noon.

DEATH IN THE NURSING BOTTLE.

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There is a prolific source of infant mortality, to which we wish now to direct special attention, namely, the patent nursing bottle. It consists of a rubber tube, one end of which is held in the child's mouth; the other end, passing through a cork, is attached to a glass rod which descends to the bottom of a bottle of so-called milk. We might write a page on the dangers

that reside in the milk, unless special care has been taken to obtain fresh, or by suitably diluting pure condensed milk. But this danger is well known, and our business at present is with the bottle, or rather its dirty tube, which should never be used more than once, then thrown away and a new one bought.

Even when new, these white tubes, impregnated as they are with oxide of zinc, are not unobjectionable; far worse are they when saturated with sour milk, germs of putrefaction, decay, and disease. Some of these child-murdering Yankee inventions have reached Berlin, and have called forth the following from a practising physician of that city:

"The supposed advantage of these bottles consists in this, that they can be placed beside the infant in bed, while other bottles must be held in the hand all the time. What sensible mother or nurse would leave a child with a bottle without watching it? The danger of the bottle consists in this, that it is absolutely impossible to cleanse it. When sucked on, little particles of milk become attached to the tube and cork; these curdle and soon turn sour. If some of this deposit be placed under a microscope, we see innumerable bacteria, organic beings which indicate decomposition and decay. At every meal the child draws in thousands of these germs. The decomposing process acts upon what it finds in the mouth, œsophagus, and stomach, and the result is diarrhœa, cholera infantum, etc. I will here expressly remark, that the usual method of placing the apparatus in water, or merely rinsing it out with a stream of water, is in no way sufficient. Some dealers sell a suitable little wire brush with the bottle, but even this does not answer the purpose, for the apparatus is not clean by a long way after drawing the brush through it several times; and who will take the trouble to clean it so thoroughly eight or ten times a day? How much time it would require! Another disadvantage is that the bottle is air tight, and a partial vacuum is formed, which renders sucking so difficult as to exhaust the child, and it stops before its hunger is satisfied. Hence, parents, ye who are compelled to feed your children with a bottle, throw away this apparatus, which can only bring destruction upon your children, and either select a bottle with glass mouthpiece, which is filled from below, or take a large rubber mouthpiece, which is perforated by a small hole and can be drawn directly over the neck of the glass bottle. This large mouthpiece or nipple can readily be turned inside out and thoroughly cleaned and rubbed with dry salt.—*Scientific American.*

WORTHY OF EMULATION.

Not a few individuals and journals in commenting upon the Indian question, so prominent at present, advert in favorable terms to the policy pursued toward the aborigines by "Brigham Young and the Mormons." These complimentary references have their foundation in plain and substantial facts, which must be patent to every observer. The "Mormons" consider it to be the duty of white men to be the friends of the red men, and to take some pains to let the latter know it, a policy which they have generally pursued. The wisdom of this policy must be plain enough, for it is human nature, whether red or white, not to seek to injure one's known friends, as such conduct would be prejudicial to self-interest. The best possible way to benefit the Indians, is to teach them to leave their roving and pernicious habits, and take on the habits of peace, honesty, and industry. Some people may consider this an impossibility, but it is no such thing, the "Mormons" having placed its practicability beyond a doubt, by being able to display genuine examples. As evidence, the Indian settlement in Malad Valley, in charge of Elder George H. Hill, might be pointed to; also the settlement in the western part of the Territory, besides that of

Thistle Valley, in the South, and others that we might name, where the Indians, many of them, have commenced to forsake their idle and degraded ways, and are cultivating the soil, causing it to produce to supply their necessities. This desire for improvement and independence is increasing among the Indians, and we anticipate that its development and progress will be continuous.

The "Mormons," however, have an advantage in this respect, in a religious point of view. The Book of Mormon is a record or history of the forefathers of the aborigines, who are a branch of the House of Israel, a detached portion springing from persons who left Jerusalem 600 years before Christ, and coming to this country; and the record states that the Lord made a covenant with those ancients, that, although their children would dwindle in unbelief, and darkness, and become a dark and loathsome people, in the latter times they would come to a knowledge of the Gospel of the Redeemer, through a people to whom this record, the Book of Mormon, should be revealed. This covenant and promise is beginning to be realized, and the many prophecies bearing on the same point, ancient and modern, fulfilled, for those people are beginning to understand, believe and obey the religion of their forefathers, and hence the gradual improvement of those who are coming to this knowledge.

Those who desire to know concerning the origin of the American Indians, should read the Book of Mormon, a synopsized history of their progenitors, which also predicts what shall be their destiny, for the prevalent opinion that they are to be wiped out of existence is a fallacy. Some of the revelations of the Book of Doctrine and Covenants also give some important information in relation to those points. Many may scout at the idea of the Book of Mormon being what it purports to be, but when a work is being sustained by the literal fulfillment of the inspired predictions contained in it, it is a hard matter to set aside, especially when sustained by many discoveries of ruins, on which are verifying inscriptions, of an ancient people, that once inhabited this broad continent of America.—*Deseret News.*

UTAH NEWS.

From the *Deseret News*:—

ITEMS FROM ST. GEORGE.—Brother J. W. Crosby furnishes the following—Fruit and grain crops are generally good, and the health of the people tolerably so, though the heat has been unusually intense, the mercury rising some four degrees higher than ever before known. In Iron and Juab Counties, the fruit is destroyed by late frosts, but the grain crops are most abundant in all the settlements. The people of Scipio (seventy five families) have occupied their entire valley, say one mile wide by three miles in length. The passer-by cannot but admire the thickly clustered shocks of grain throughout. Their estimate is thirty thousand bushels. Utah County has a tolerable crop of fruit.

OGDEN IRON WORKS.—The *Junction* learns from Mr. Tait that matters pertaining to the Ogden Iron Works are in such a shape as to insure an early resumption of business, under the new auspices, in a manner that will doubtless prove successful.

MORTUARY.—Sexton's report for August—Males, 30; females, 13. Of these adults 13, children, 30. Causes of death as reported—Teething and cholera infantum, 12; scarlet fever and scarlatina, 7; lung disease, 5; diptheria, 3; still born, 2; accidental, 2; inflammation of the bowels, 1; dropsy, 1; childbed, 1; softening of the brain, 1; canker, 1; old age, 1; spinal affection, 1; cancer, 1; not reported, 4; total interments, 43.

JOS. E. TAYLOR, Sexton.

ARIZONA MISSION.—Last evening, in the 19th Ward, Elder Edward E. Jones delivered a very interesting discourse on the Arizona Mission. He was formerly a resident of the Ward, and went as a missionary to Arizona about six months' since. He speaks well of the country, the Indians, and the general management of affairs in the settlements. He expressed the belief that the colony would eventually be a great success. He returns to his new home in the South, with his family, in the Fall.

SPLENDID GRAPES.—From Mr. Godfrey Leinhard, watchman of the *News* Office, we received to-day a basket of luscious grapes, large and beautiful, raised on his lot on the 18th Ward bench, north of the old city wall. They comprise five or six different varieties, all of which are fine.

CLOSED.—After a successful run of two months, the Ladies' Territorial Centennial Fair closed on Saturday, (Sept. 2nd). Exhibitors commenced to take away their wares to-day, and it is desirable that the others should do the same as soon as practicable, in order that the building may be cleared as speedily as possible.

WORK ON THE TEMPLE.—By to morrow night (Sept. 6th), five additional courses of rock will have been laid on a little over one-fourth of the walls of the Temple, after which the hoisting apparatus will be removed and adjusted, that the laying may be continued to the same extent around the whole of the building, which, with every additional course, increases in the beauty and grandeur of its form and proportions.

SUNDAY SCHOOL MOVEMENT.—The regular monthly meeting of superintendents and teachers of Sunday schools, at the City Hall, last evening (Sept. 2), was numerously attended, there being not a few who were unable to gain admittance. Elder George Q. Cannon, Superintendent of the Sunday School Union, was present, and delivered an eloquent, instructive, and most telling address, which was listened to with the deepest attention. The musical exercises were rendered efficiently, by the 6th Ward choir.

A GOOD PLACE.—From a description sent us by L. W. Jones, Dairy, situated at Soldier's Fork, Spanish Fork Cañon, must be a goodly location. He says—"I am at present in charge of the Spanish Fork dairy, at which we also have a hundred cows belonging to the Utah County Co operative herd, and we are engaged principally in the manufacture of cheese. We are 'established in the tops of the mountains,' twenty-five miles east from Spanish Fork, a most beautiful summer location, where the thermometer never shows higher at any time than 88 in the shade. Game is abundant. While herding the cows, the boys frequently encounter droves of deer. Bears also appear to be quite numerous, their tracks being frequently observed. "About twenty miles south-east of us, is Castle Valley, celebrated for its coal discoveries, there being veins thereabout from three to thirty feet in thickness. Last week a number of teams were engaged in hauling the carboniferous material. I believe some of the proprietors are residents of Springville."

WINDMILLS.—Grangers in some parts of Utah are bringing a considerable amount of land into use that would be otherwise uncultivated, by means of windmill power, for raising water for irrigation.

BETTER STILL.—Last evening (Sept. 5th) the hydrants had another and still more successful trial. A quantity of three-inch hose, the largest size in use in the United States, having been procured for the fire department, there was a trial of water-throwing with it, opposite the Clift House. A one inch and three-quarter stream was thrown a tremendous height, sufficient to reach the top of, and even go over the highest buildings in the city.

FROM OGDEN.—Yesterday (Sept. 5th) we had the pleasure of a call from Elder David M. Stuart, of Ogden, who recently returned from a mission to the States, on which he was absent ten months, laboring in Missouri, Iowa, and Illinois, meeting with good success and having great pleasure in his labors.

Elder Stuart has spent many years in missionary labors, in his native country, Scotland, in California, and in the Eastern States.

A GOOD MAN DEPARTED.—It will be observed, by obitnary notice, in another column, that Elder J. P. Meik died at an early hour this morning, (Sept. 6th). We had the privilege of being well acquainted with the deceased, and, so far as we could judge of his character, a more honest, unassuming, and exemplary man could scarcely be found. He was a man of liberal education, and of good natural intelligence, when in the vigor of health. He came to Utah five or six years ago, from India, in which latter part of the world he had lived many years, although Scotland was the country of his nativity.

From the *Salt Lake Herald*:—

THE EXECUTION.—On Saturday afternoon (Sept. 2nd) United States Marshal Nelson, proceeded to serve the execution placed in his hands, to make the alimony in the Ann Eliza case. The Marshal levied upon three spans of horses, three spans of mules, three cows, three carriages and three wagons, and on Monday, notices were posted about town announcing that the sale of the property would take place at President Young's stables, on the morning of the 11th, at 10 o'clock.

A YOUNG LAWYER.—Mr. A. B. Taylor, son of Hon. John Taylor, after reading law in the office of Sutherland and Bates, in this city, for some time, went east a few months ago, to further prosecute the study in the Michigan University, at Ann Arbor. We learn that the young gentleman has made satisfactory progress during his absence, and bids fair to return to Utah a skilled attorney. He has been spending the vacation in Iowa, where he was recently admitted to practice in all of the courts of the State, ex-Governor Edmunds being the examiner-in-chief of the committee that recommended his admission.

OFF.—Monday morning (Sept. 4th) Bishop John Sharp, his daughter and son, Miss Kate Sharp and Mr. W. G. Sharp, and Mr. D. C. Young, son of President Young, left for Philadelphia to visit the exhibition. The first two will be absent about one month, while the young gentlemen, after viewing the sights in Philadelphia, will proceed to Troy, New York, to resume their studies at the Van Rensselaer Polytechnic Institute, which will consume some ten months of this and next year. Bishop Edward Hunter also left for the East, on the same train, and will be absent for some time, visiting relatives and friends, and, probably, the exhibition. We also understand that Solon Foster, a former resident of Salt Lake, but now a citizen of St. George, accompanied the above.

From the *Woman's Exponent*:—

DESERET UNIVERSITY.—The Deseret University opened as usual, at the University Buildings, Monday morning, August 21st, Dr. J. R. Park, Principal. The rules and regulations, and the system of instruction are similar to that of previous years. The teachers substantially the same. The attendance is as large as could be expected so early in the season. Dr. Park, and those engaged with him, spare no pains to make the school in every respect equal to similar institutions in the East. Dr. Park himself, is a teacher of vast experience, and one who manifests the truest interest in the development and education of the young.

GRADED SCHOOL.—Miss M. E. Cook will open her Graded School in the Social Hall, on the first Monday in this month, September 4th, assisted by her former teachers. Miss Cook has taken great pains, and been untiring in her efforts to establish this system of school here; she has, so far succeeded as to draw forth encomiums of praise and commendation from persons interested in the subject of schools and education in Utah, and from strangers who have visited her school, and taken pains to go through her rooms and hear recitations. Miss Cook has taught for many years, and is a thorough and energetic

worker in the cause of education, in the school room and elsewhere. Her terms for tuition will be the same as usual.

SILK WEAVING.—Mrs. Porter has just arrived from England, (August 19th) and has brought harness, reeds, shuttles, etc., etc., with a model of her loom for weaving silk ribbons. This morning she goes to Bountiful, Davies County, where she expects to locate, and, as early as practicable, resume her accustomed occupation. It is to be hoped that through the assistance of our energetic sisters in Bountiful, and elsewhere, we can trim our hats with ribbons of home manufacture.

NORMAL INSTITUTE.—The Normal Institute closed its regular session Thursday, August 17th. There has been a great deal of instruction given during this term, which cannot fail to be an advantage to those engaged in teaching, and indeed to all. There was a report from the committee on resolutions tendering thanks to Prof. J. R. Park, and others, who had assisted him, the railroad companies, and all who had favored the Institute in any way. The Institute in its session this year, numbered 158 members, including some from almost every county in Utah. These reunions will serve to give tone and elevation to the system of Education, and by bringing together the best talent of the country, promote the advancement of literature and science.

CREEK CIVILIZATION.—The *Indian Journal*, representative of the Creek Nation, gives an interesting account of the graduating exercises at the Muskogee Institute, under the superintendence of Rev. J. M. Perryman, a full-blooded Creek Indian, and a clergyman of the Presbyterian church. The school was opened three years ago, with an attendance of forty girls, the Creek National Council having appropriated $2,500 for the support. On that great occasion, the young Indian ladies were handsomely dressed, many of them being extremely pretty, and all comporting themselves in the best style of boarding school refinement. It is not worth while for barbarous brutes among the whites to pretend that Indians are incapable of a perfect civilization. To be convinced of their capacities and disposition to improve under proper conditions, it will be only necessary to visit Umatilla Reservation, in Oregon, where the handsome and accomplished daughter of the superintendent is keeping school, surrounded by a swarm of little brown-faced, sloe-eyed girls, smarter than a steel trap and riotous in their childish happiness. No one with the heart of common humanity, can look into the faces of these pretty little girls, some of whom might be models for a sculptor, without shuddering at the horrid policy of extermination.—*Oakland (Cal.) Daily Transcript.*

The Omaha *Herald* says of the Indian campaign, "It is a confessed failure. The whole war is a failure. It has been, we need scarcely add, a costly failure."

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and it is understood you mean to do right. If a friend asks you a favor, you should grant it if it is reasonable; if it is not, tell him plainly why it is not. You will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make friends or to keep one. The friend who wants you to do so is dearly purchased and at a sacrifice. Deal kindly and firmly with all men, and you will find it the best policy which wears best. Above all, do not appear to others what you are not. If you have a fault to find with any, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face, and another behind his back. We should live and speak out of doors, as the phrase is, and do what we are willing should be known and read of all men. It is best as a matter of principle.